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and breeder of all good," has to smooth out partisan influences of all sorts. Such contemporary histories have always been obliged to yield to the authentic records, to the truth brought to light by time. Smith's history of Virginia, on which so much of Mr. Bruce's work has been based, is not an exception to the rule. It pretends to show that the factions and misfortunes in Virginia (1607-1609) were not owing to the form of government designed by James I., as had been claimed by the managers, but to their own bad management. It contends that James I. ought not to have granted the Virginia Company of London its charters in the first instance. It criticises that company, and justifies the annulling of the charters in 1624. It opposes, ignores, or traduces every idea which made the planting of Virginia the genesis of the United States; catering to James I., and to those who wished his royal government to be resumed in the colony, and the popular government of the Virginia Company abolished. This was in line with the opinion of many at the time, and must then have given Smith's position great strength. Save for the fact that Charles I., who came to the throne so soon after, was a friend to Sir Edwin Sandys, it is doubtful if any of the free institutions originated under the company would have been permitted to survive, as it is known that James I. was bitterly opposed to Sir Edwin Sandys and his idea of civil and religious liberty in the New World. Of course there are truths in Smith's book, but its motive is personal and controversial rather than historical, and no one can write the true history of the movement without impeaching Smith repeatedly. (Mr. Bruce has done this several times.) No event in modern history has been more ungenerously considered than the beginning of this nation; no men more unjustly treated in our histories than those who really accomplished that task; and no book is more to blame for this than Smith's history of Virginia. The fact that so many of the official records of Virginia were for so long unavailable caused a greater reliance on partial evidence than it deserved. The situation has tended to make early Virginian history an especially difficult and disagreeable field. The student has been hindered, rather than encouraged, in searching after the truth which is essential to history. Mr. Bruce has done little towards ameliorating these particular conditions for the earliest period. He is sometimes disposed to contend for old opinions at all hazards; but all things considered, he has covered the ground as fairly as he could well do with the evidences before him. And when he confines himself strictly to his subject — the economic history of Virginia — his work is without an equal.

ALEXANDER BROWN.

*The Pilgrim Fathers of New England and their Puritan Successors.* By JOHN BROWN, D.D. (New York, Chicago, and Toronto: Fleming H. Revell Company. 1895. Pp. v, 368.)

THE author of this volume is favorably known in historical literature by his elaborate memoir of Bunyan, published in 1885; and although the

minute local knowledge which contributed so much to that work is wanting in the present case, there are other good grounds of commendation.

Of the twelve chapters in the book, three trace the origin and the English life of the Pilgrims, and are illustrated with attractive views from original drawings; three treat more briefly of the Dutch life of the same company; three sketch more briefly still the first seven years in Plymouth; and the concluding section summarizes the later immigrations to New England and its entire colonial history.

The author has a clear, readable style, and is in full sympathy with his subject; he has taken pains to gather incidental illustrations from the state papers and other manuscript sources in England; there was room for a volume covering this ground, especially one designed (as this is primarily) for English rather than American readers; and the result deserves to win popular approval. The specialist, however, should be warned not to expect to gain anything of importance that is new to him from Dr. Brown's narrative. The English and in a less degree the Dutch life of the Pilgrims, especially as reflected in Bradford's History, is skilfully portrayed, with such freshness as to make a new impression on the reader, though the details are familiar; the cisatlantic part of the story is naturally less fresh and less successful. The author makes perhaps too much of the supposed evidence for Congregationalism in England before Robert Browne, but otherwise his historical narrative is faithful to the facts as known. Taking Bradford's History as his text for the Leyden residence of the Pilgrims, he has no temptation to magnify the Dutch influence on their life and polity; for Bradford, an observer not wanting in keenness, is plainly unconscious — writing years afterwards — of such influence beyond the narrowest limits.

The account of Scrooby and Austerfield and of the beginnings of the Pilgrim Church, and the analysis of Robinson's writings, interest Dr. Brown most and show him at his best; but there is not a dull chapter in the book. It is curious that, although the story of Robinson's Farewell Address to the Mayflower Company is fully given from Winslow's notes, no comment is made on the most notable sentence of that report (that "the Lord had more truth and light yet to break forth out of His holy word"), the obvious meaning of which has been so stoutly denied; but this is an instance of the general truth that the book avoids points of controversy, and is constructed throughout on the most conservative lines.

*The Pioneers of New France in New England*, with Contemporary Letters and Documents. By JAMES PHINNEY BAXTER. (Albany: Joel Munsell's Sons. 1894. Pp. 450.)

UNDER this somewhat misleading title, Mr. Baxter deals with the relations of Massachusetts and the Indians in and about Norridgewock, in what is now the state of Maine. The central figure in his monograph is Sebastien Rale, or Ralé, as he prints the name in opposition to all the best authorities.